

Why then should the consciousness that deals with an antecedent real be a deterrent to development? So long as the idea does not become an abuse and exploitation which then constitutes the real danger, it encourages not only the effort and exertion required for progress but the intelligence to make progress common good. Gods or no Gods, pragmatic real or absolute real, we are still very far from being able to share progress ^{on a basis of mutual assistance.} to mutual advantage. ^{who} We ^{little progress we have made we do share with any} ~~share progress now~~ to our mutual danger of annihilation.

The quest for the real, pureheartedly performed, does not make for irrationality. The greatest did not go insane. A Socrates, Kant, or Spinoza were, in fact, more sane than most. Therefore let us take our example from them. It is the compromise with the real that leads us into the greatest dangers, that jeopardizes our sanity and our lives, even though one is occupied with the quest for the real.

^{But} The quest for the real is indeed the most dangerous of all human seeking. ^{to} But every attempt at discovery of unknowns is attended by dangers and terrors, for it insists upon the heroic nature, rejecting all moral and intellectual weakness.

and we ^{must} still continue to annihilate each one made
until we understand the quest for the real, while indeed the
dangers of all human undertakings, is the only performance
that really propit the pattern and, through him,
humanity.

If one takes the attitude of knowing the end before one has made preparations for a genuine beginning, the road ahead must be dark indeed.

What has kept us back is not that we are handicapped by an unknowable real.

It is not the existence of an ultimate real or our search for it which could possibly constitute a hindrance to our growth. It is rather our usually speculative concern with it instead of occupying ourselves with the preparations of our growth which must automatically lead us higher and higher and finally bring us face to face with the highest experience.

So therefore pre-occupation with the ultimate as mere idea certainly will give us false ideas, false notions, not only about the ultimate but about ourselves as well - our own development and the ways that are best suited to our advancement.

To say, as so many do, that the real cannot be known, is to look with an attitude of defeat upon the final aim of all search and investigation. Certainly this attitude does not give one an incentive for behaving better. To know something of essence is necessary to improving conduct; nothing else will do because until we have the least suspicion of the real, our incentives ^{together with} and the actions ^{into} which ~~they are expended~~ ^{integrative} flow from them, can have little power ^{of} or reason and therefore no wholeheartedness of effort.

Why then should the consciousness that deals with an antecedent real be a deterrent to development? So long as the idea does not become an abuse and exploitation which then constitutes the real danger, it encourages not only the effort and exertion required for progress but the intelligence to make progress common good. Gods or no gods, material, pragmatic, or absolute real, we are still very far from being able to share progress to mutual advantage. What little progress we have made ^{achieved} we do share but only to our mutual danger of annihilation.

~~resist in our attempts~~

And we must ~~continue~~ to annihilate one another until we understand that that quest for the real, while ~~indeed~~ the most dangerous of all human undertakings, is the only performance that really profits the person and, through him, humanity. ~~But~~ Every attempt at discovery of unknowns is attended by dangers and terrors for it insists upon the heroic nature, rejecting all moral and intellectual weakness. Not that the quest for the ~~real~~, ^{essence}, pureheartedly performed, makes for irrationality. The greatest did not go insane. In fact, a Socrates, Spinoza, or Kant were more sane than most, so that we should take our example from them. It is the compromise with the real that leads us into the greatest dangers, that jeopardizes our sanity and our lives - and this even though we are ~~occupied~~ ^{essence.} with the investigation of the ~~real~~.

What then keeps us back? Is it that we are handicapped by the fact that there is no real? ^{and} Or, if there be such a real, is it unknowable by the human mind? And ^{or} finally, if it be knowable, is it alien to our ^{a power indifferent} profoundest needs and desires?

None of these possibilities could possibly constitute a hindrance to our growth. ^{the real exists,} There is the real, it is indeed knowable, and it ^{is by no means aloof from} answers every one of our highest needs and desires. What constitutes the interference is our speculative concern with it so that we ^{reason, deliberate} reason, speak, and ^{even warmly} argue of it without occupying ourselves with the preparations for our growth which must automatically lead us higher and higher and finally bring us face to face with the ^{possible to man.} supreme experience which is god.

So therefore preoccupation with the ultimate as mere idea certainly will give us false notions and ideas not only about the ultimate but about ourselves as well - about the proper direction in which we should evolve and the works that are best ^{adapted} suited to our advancement. But ~~it is always true that~~ if one takes the attitude of knowing the end before one has made preparations for a genuine beginning, then the road ahead must be dark indeed. ^{one needlessly multiplies his} difficulties and ^{prolongs his journey}